



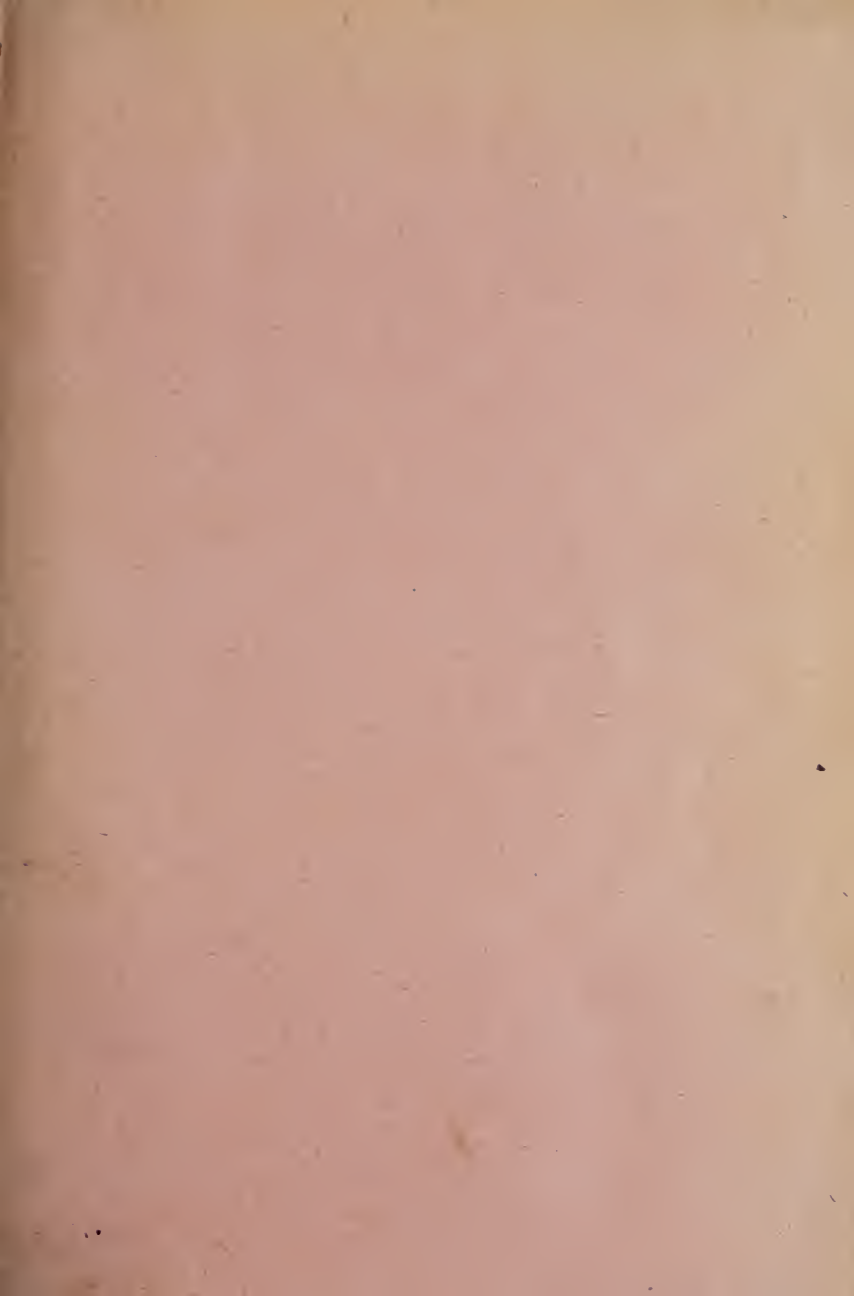
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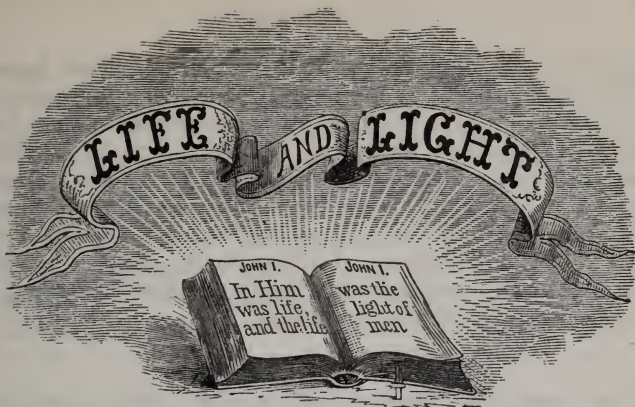
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FOR WOMAN.

VOL. VII.

APRIL, 1877.

No. 4.

SURVEY OF FOREIGN WORK.

WE give below, more especially for convenience of reference, a brief statement of our foreign work at the present time.

ZULU MISSION (SOUTH AFRICA).

MISSIONARIES. — Mrs. S. W. Tyler at Umzunduzi (thirty miles north-west from Natal), Miss G. R. Hance at Umvoti (forty miles north-east from Natal), Mrs. M. K. Edwards at Inanda (twenty miles north-west of Natal). SCHOOLS. — Inanda Female Seminary (thirty-three pupils), in charge of Mrs. M. K. Edwards; boarding-school at Umzumbi (twenty-one pupils), Miss M. E. Pinkerton (W. B. M. I.) in charge. One Bible-reader.

Mrs. Tyler has continued her work among the women and girls in Umzunduzi the past year, and writes of hopeful indications seen in a recent missionary tour, showing the earnestness of Christians, and the gradual elevation of the people through the influence of the gospel. Mrs. Edwards arrived at Inanda July 27, after a season of rest in this country. Her return was a matter of great rejoicing among missionaries and natives. Some of the latter who came to see her were so overcome by emotion that they wept like children. The school, which had been carried on by Mr. and Mrs. Kilbon, assisted by Miss Lindley (now in this country), till Mrs. Edwards's arrival, numbers twenty-four boarders and nine day scholars. The most thorough system is pursued with the girls, who do the whole work of the school, as well as much out-

door labor. Of the school at Umzumbi, Mr. Bridgman writes, "It is simply delightful to see how this school is appreciated. From fourteen boarding-pupils it has gone up to twenty-one this term, and that without any special effort on our part. It advertises itself in the manifest improvement of its scholars. There has been an unusual religious interest in the school this term; and some of the girls have become hopeful Christians." In addition to these advanced institutions, there are twenty common schools, with four hundred and eight male and three hundred and seventy-eight female pupils, in the Zulu mission.

EUROPEAN TURKEY MISSION.

MISSIONARIES. — Mrs. Isabella G. Clarke at Samokov (three hundred miles north-north-west of Constantinople), Mrs. Ursula C. Marsh at Eski-Zagra (two hundred miles north-west of Constantinople), Mrs. Ellen Baird at Monastir (four hundred miles west of Constantinople), in Macedonia.

In the absence of Mrs. Mumford (Woman's Board of Missions for the Interior) and Miss Maltbie (Woman's Board of Missions for the Interior), the school at Samokov has been kept up by the married ladies of the station, although it has been somewhat affected by the political disturbances. The pupils and teachers have rendered valuable assistance in hospitals, and among other sufferers by the war. In Eski-Zagra the excited state of feeling has interfered with mission-work; yet Mrs. Marsh reports large female prayer-meetings and other encouraging signs. In one of the out-stations some devoted wives have even rejoiced in the imprisonment of their husbands, because it would afford an opportunity for preaching Christ that they would not otherwise have had. Mrs. Baird writes of ill-health, which has prevented her from going among the women as she had wished; but she hopes soon to be able to resume her work.

WESTERN TURKEY MISSION.

MISSIONARIES. — Mrs. Kate P. Williams, Mrs. Cora W. Tomson, Misses Ellen C. Parsons and Anna D. Bliss at Constantinople, Misses P. L. Cull and H. G. Powers at Manissa (two hundred miles south-west of Constantinople), Mrs. A. A. Leonard, Misses Eliza Fritcher and F. E. Washburn at Marsovan (three hundred and fifty miles east of Constantinople), Mrs. Elizabeth Giles, Miss S. A. Closson, at Cæsarea (three hundred and seventy miles east-south-east of Constantinople), Miss Laura Farnham at Bardesag (fifty miles south-west of Constantinople), SCHOOLS. — The Constantinople Home, forty-nine pupils; boarding-school at Bardesag, Miss Farnham in charge, eighty-two pupils; boarding-school at Marsovan, Misses Fritcher and Washburn in charge, twenty-two pupils; high school and two common schools at Sivas, Miss Bliss in charge; boarding-school at Talas, Miss Closson in charge, twenty-one pupils. Ten village schools. Nine Bible-readers.

The Home in Constantinople, as was seen in the March number, is holding prosperously on its way. Miss Dwight and Miss Closson, who were connected with it at the beginning of the year, have both left; the former being obliged to retire on account of ill-health, and the latter having returned to her chosen field in Cæsarea. Miss M. M. Patrick (Woman's Board of Missions for the Interior) remains permanently at the Home. Miss Rappleye, who has established a school for Greek girls at Broosa, has been transferred to the Woman's Board of the Pacific for support. At Manissa the school (supported by Woman's Board of Missions for the Interior) under the charge of our missionaries, Misses Cull and Powers, has forty-four pupils, a large increase on former years; and recent letters speak of crowded buildings. Special reason for encouragement exists in the steady growth and development of Christian character among the girls. A prosperous year is also reported in the boarding-school at Marsovan. The school in Bardesag is said to be one of the most important agencies in this field. "The trouble has been, not to find pupils, but to decide who shall be admitted;" the numbers now being much in excess of convenient accommodations. The schools in Cæsarea and Talas are in a good condition. Of the one in Talas, Mr. Bartlett of that mission writes, "The beneficial influence of this school can hardly be overestimated. In the towns from which the pupils have come, their leaving home for such an object awakens a desire to learn in the minds of others, and leads to new thoughts and new views of life. Some of them are from places where the truth is little known; and one is from a town where there are no open Protestants." The high school at Cæsarea, under Miss Closson's superintendence, has two hundred pupils. Her associate, Mrs. Giles, is now in this country on account of ill-health. The schools at Sivas also share in the prosperity caused by the growing interest in female education.

CENTRAL TURKEY MISSION.

MISSIONARIES. — Miss M. A. Proctor and Miss Ellen M. Pierce at Aintab (about ninety miles east-north-east from Scanderoon), Mrs. E. R. Montgomery at Marash (about ninety miles north-east from Scanderoon). SCHOOLS. — Female Seminary at Aintab, Misses Proctor, Pierce, and Hollister (Woman's Board of Missions for the Interior) in charge. Sixteen village schools in the vicinity of Aintab. Four Bible-readers.

The educational work for girls at Aintab has three departments, — the seminary proper, which has nineteen pupils, the middle

school, with thirty-one pupils; and the primary, with twenty-five. Twenty-seven of these are boarding in the family at present. These numbers are unusually small, through sickness and an increased opposition from the Armenian priests. Six earnest Christian girls graduated in the seminary course in July. Other woman's work is reported as follows: "The two pastors at Aintab selected the most efficient women in their respective churches. They were called for prayer and conference in regard to their work, and were sent forth, two by two, to converse with the church-members, and endeavor to re-awaken them to Christian love and labor. The results were wonderful, the prayer-meetings being doubled in numbers, and a new life given to all." Mrs. Montgomery of Marash, who has recently been adopted by the Woman's Board of Missions, is to return to Turkey, March 22, after a year of rest in this country.

EASTERN TURKEY MISSION.

MISSIONARIES. — Mrs. C. R. Allen, Misses Harriet Seymour and C. E. Bush at Harpoot (one hundred and seventy-five miles south from Trebizond), Mrs. M. W. Reynolds at Van (at east end of Lake Van), Misses Ely at Bitlis, Mrs. O. L. Andrus, Misses Sarah Sears and C. H. Pratt at Mardin (one hundred and fifty miles south-east of Harpoot). SCHOOLS. — Female Seminary at Harpoot, Misses Seymour and Bush in charge, thirty-five pupils; boarding-school at Bitlis, Misses Ely in charge, twenty-four pupils; boarding-school at Mardin, Misses Sears and Pratt in charge, seventeen pupils. Four village schools. Eleven Bible-women.

All the girls' schools in this mission are reported in a prosperous condition. At Harpoot the course of study is enlarging year by year, and the last examination is spoken of as "the best we ever had." Both teachers and pupils rejoice greatly in their improved schoolroom. Miss Seymour, being too unwell to take part in the school, has spent most of the winter in Mardin. Mrs. Allen writes of interesting personal work among the women. There was quite an extended revival in the Bitlis school soon after the week of prayer, and a most encouraging state of religious feeling has existed through the entire year. The number of self-supporting pupils in the school is increasing: the expenses of eleven are defrayed by their friends; and some of the remaining ten pay in part. Mrs. Reynolds of Van writes of better access to the homes, and more readiness to hear on the part of the women, than in former years. Good progress has been made by the pupils in the Mardin school in study, and in preparation to engage in outside Christian labor.

MAHRATTA MISSION (WESTERN INDIA).

MISSIONARIES. — Mrs. A. M. Park, Misses S. F. Norris, M.D., and H. L. Ashley, at Bombay, Mrs. M. E. Bissell, Mrs. A. S. Hume at Ahmednuggur (one hundred and forty miles east of Bombay), Mrs. M. C. Winsor at Satara (one hundred and twenty miles south-east of Bombay). SCHOOL. — At Ahmednuggur, Mrs. Hume in charge, eighty pupils. Ten Bible-women.

The girls' school at Ahmednuggur is reported as "more and more prized by Christian parents, who, so far as they are able, are required to support their daughters in part. The number is somewhat less this year, as the high prices caused by the long drought necessitate economy. Twenty-nine of the pupils have been admitted to the church during the year. The Bible-women, under the superintendence of Mrs. Park and Mrs. Winsor, have continued their labors with diligence and success; and the result is seen in the greater willingness of the women to receive Christian truth, many of them being in advance of their husbands in this regard. Miss Norris still pursues her medical work in Bombay. She experiences some difficulty in missionary teaching, through the varied nationalities of her patients; but she has established friendly relations with Parsees, Hindus, and Mussulmans, that must be productive of much good. Miss Ashley is now on her way to America, obliged to return through ill-health. Mrs. Bissell is now in this country with her family.

MADURA MISSION (SOUTHERN INDIA).

MISSIONARIES. — Mrs. S. B. Capron, Misses Elizabeth Sisson and E. K. Ogden, M.D., at Madura (twenty miles south-west of Madras), Mrs. C. E. Chandler and Miss Etta Chandler at Pulney (seventy miles north-west of Madura). SCHOOLS. — Boarding and Hindu girls' schools in Madura, Miss Rendall (Woman's Board of Missions for the Interior) in charge; boarding and Hindu girls' school at Mana Madura, the former with fifty-five pupils; in Mandapasalie, Miss Taylor (Woman's Board of Missions for the Interior) in charge, twenty-four pupils; in Battalagundu, Mrs. J. E. Chandler in charge, eight boarding pupils; at Pulney, Mrs. C. E. Chandler in charge. Station and village schools. Nine Bible-women.

The work among women by native women in this mission has largely increased during the year. The Bible-women, who, visiting as they do among the better classes, require much intelligence, tact, and good breeding, are reported as unusually successful. The schools of the mission are most of them in good condition, doing their work of female education with thoroughness and zeal. Mrs. Chandler and her daughter, Miss Etta Chandler, returned to India in the fall to commence a new work in Pulney. Miss Chandler is the first missionary to go from Wellesley College, and

is supported by her fellow-students there. May there be many to follow in her footsteps!

The work in Madura City has been divided into three departments, — medical, evangelistic, and educational. Mrs. Capron has sadly broken up her home in Mana Madura, and removed to Madura, to have charge of the medical department under Dr. Chester's direction, and in faith and hope to lay the foundation for the future "Madura Home." Miss Sisson is to visit from house to house, superintending the Bible-women, and holding meetings with the women; and Miss Rendall (Woman's Board of Missions for the Interior) is to have the care of the schools. Dr. Ogden, who left this country in November, has arrived at Madura.

CEYLON MISSION (JAFFNA DISTRICT, NORTH CEYLON).

MISSIONARIES. — Miss Eliza Agnew at Uduville, Mrs. E. F. DeReimer, Miss H. E. Townshend, at Udupitty, Miss S. R. Howland at Tillipally. SCHOOLS. — Boarding-school at Uduville, Miss Agnew in charge, sixty-six pupils; boarding-school at Udupitty, Miss Townshend in charge, thirty pupils. Five village schools. Six Bible-women.

Much has been done in this mission through personal contact with the women in their homes. It is reported of one Bible-woman, that, during the year, she visited 543 houses, read to, and conversed with, 377 men, 1097 women, and 943 children. The girls' schools are still regarded by the missionaries as among the most important and encouraging of the agencies employed among them. Of the pupils in the Uduville School, thirty-eight are members of the church, thirteen having been added during the year. At Udupitty there has been an unusual attention to their studies, and a pervading interest in religious matters.

FOOCHOW MISSION (SOUTH-EASTERN CHINA).

MISSIONARIES. — Mrs. L. E. Hartwell, Miss A. M. Payson at Nantai (a suburb of Foochow). SCHOOLS. — Boarding-school with twenty-nine pupils, and day school with ten pupils, at Foochow, Miss Payson in charge.

Mrs. Hartwell has continued her tours in the interior, and has been well received by women and children. The boarding-school is still prosperous, and shows good results of Christian teaching. The day school is a new undertaking, which promises well.

NORTH CHINA MISSION.

MISSIONARY. — Miss M. E. Andrews. One Bible-woman.

The work for women in this mission has been carried on as the presence and strength of the missionary ladies permitted. There

have been some interruptions to the work, and some doors reclosed; but no specially discouraging features are developed. On the part of Christian women there has been an increase of knowledge and faith. Miss Andrews has returned to her work at Tungcho.

JAPAN MISSION.

MISSIONARIES. — Misses Talcott and Gulick at Kobe (three hundred miles west-south-west from Yeddo), Mrs. S. E. DeForest, Mrs. S. C. Adams, Misses M. E. Gouldy, F. A. Stevens, and J. E. Wheeler at Osaka (twenty miles east of Kobe), Miss Sarah E. Dyer, under appointment. SCHOOLS. — Kioto Home, Miss Starkweather and Mrs. Neesima in charge, fifteen pupils; day school at Osaka, Miss Gouldy in charge, fifteen pupils.

The accounts from this mission increase in interest constantly. Of the Kioto Home particular mention was made in the last number. The sum of money asked for in centennial offerings has all been raised; and a committee has been appointed to obtain the amount required in Japan. It is hoped that Miss Dyer will leave the country in May to join Miss Starkweather in Kioto. The home in Osaka is completed; and the young ladies have been living in it about three months. Miss Gouldy, aside from the care of her school, has a sabbath-school class of between thirty and fifty, and has also made several trips into Kawachi, scattering a goodly amount of truth. Misses Stevens and Wheeler have obtained sufficient command of the language to begin to teach, and hold meetings. Mrs. DeForest and Mrs. Adams are constant helpers in the sabbath school and in meetings with the women. Miss Talcott still remains with Miss Dudley (Women's Board of Missions for the Interior) in the Kobe school, which increases in interest and numbers.

MISSION TO NORTHERN MEXICO.

MISSIONARY. — Miss C. M. Strong at Monterey (capital of Nueva Leon). SCHOOL. — At Monterey, Miss Strong in charge, thirty pupils.

Miss Strong's school offers much of interest, and is steadily increasing in numbers. The deportment of the girls is improving; and their progress in study is such as to give good promise for the future. She is also holding meetings with the women, and finds much to encourage her in efforts of this kind.

DAKOTA MISSION.

MISSIONARIES. — Miss Martha Shepard, Miss Lucy Dodge, at the Santee Agency. SCHOOL. — The Dakota Home, Misses Shepard and Dodge in charge, twenty-six pupils.

At the Dakota Home, the work of those under instruction is

said to have been very gratifying. Though the conduct of some of the inmates has been disheartening, the whole result is believed to have been a permanent good, even for those who have been a source of sorrow. Misses Haines and Skea have retired from the school, the ladies mentioned above having taken their places.

MISSION TO AUSTRIA.

MISSIONARY. — Mrs. C. E. Schauffler at Brünn (Moravia).

Notwithstanding the hinderances and opposition, much is being quietly accomplished in this mission, as will be seen by Mrs. Schauffler's letter in the last number.

In the aggregate, we have now connected with our Board sixty missionaries, twenty-one seminaries and boarding-schools with about seven hundred and sixty pupils, fifty-eight village and day schools with over a thousand pupils, and fifty-one Bible-readers. There are also a large number of day schools connected with the American Board, not needing pecuniary assistance, making in all six hundred schools with over twenty-two thousand pupils, about two-fifths of whom are girls.

CHINA.

TENT-LIFE IN MONGOLIA.

BY MRS. WILLIAM P. SPRAGUE.

[The following description of experiences on the plains of Mongolia is sent us by Mrs. William P. Sprague, who is stationed at Kalgan in the North China Mission.]

Now that we are encamped for a week or two, are well settled in our tent, housekeeping, and my husband is busy talking and preaching to all who come in, I will commence jotting down some of the incidents of our first summer's tent-life on the plains of Mongolia. You will be pleased to know how we live in this almost unknown part of the world. After the Annual Meeting my husband purchased three oxen and carts, and had one covered with cloth and matting for my special benefit. It has very much the appearance of an American emigrant-wagon. We left home May 18. I assure you it was not without some regrets; and the tears would come when we turned to give the last lingering look to our pleasant little home-nest. Two or three days before leaving home, I baked five loaves of bread, between two or three hundred rusks,

over a hundred ginger-snaps, two large loaves of bread-cake, and ten pounds of beef. My husband was busy attending to filling bags with flour, rice, oatmeal, and millet for ourselves, and also our servants. Aside from all this were the necessary luxuries, such as tea, coffee, butter, fruits, and dried beef. One day was spent in packing summer and winter clothing and bedding, and getting our Mongol stove and cooking-utensils together. Finally we were ready to start.

Locomotion is reduced to a minimum; and, as Mongol transportation offers a choice of carts and backs of beasts, we concluded to try both. So, Thursday the 18th, we were up with the sun, breakfast over, and the ox-carts started off, loaded with our boxes of provisions and bags of grain, — all by eight o'clock. It was two o'clock before we left home. We did not go with the oxen, because we with our horses could travel faster. It was a lovely afternoon; and we enjoyed our ride up the valley. It was a real pleasure to see the farmers at their digging and planting, and the little dots, here and there, of early flowers, the first we had seen. Before the sun went down, it became very cold, and we got out our coats and shawls. At nine o'clock we reached the last inn we shall see till we return, as there are no inns in Mongolia. Next morning we were up before daybreak, over the ridge, and on the grass-plains by nine o'clock. When we were in sight of the green grass, and especially when we planted our feet upon it, we felt we were children again. You who are favored with so much beautiful green can hardly know how to enter on our feeling of delight. Twelve o'clock we arrived at Borogastar, and the cluster of tents belonging to Bolojonga, our Mongol teacher.

Civilization here in Mongolia is as yet in swaddling-clothes. It lies idle, looking very complacently, as if it had no particular interest in all that is done beneath the sun. A Mongol's house is not very different from an American Indian's wigwam. It consists of a lattice-work frame covered with thick white felt, roped down (which soon becomes black), and a large round hole in the centre for the smoke of the fire to escape. The frame is so made as to close together very much like the pretty frames we at home use to set our flower-pots in. The houses have no windows, no white walls, no beds, no carpets, no chairs, no chimneys for the blazing smoky fires. One cotton suit is sufficient for the summer season: over this a sheepskin for winter. Mutton, milk, and cheese are not only luxuries, but, with the addition of millet, are the *only*

food of the people. Chopsticks and wooden cups are the only aids to eating; and every man carries them about with him.

Bolojonga and his family received us very cordially; and soon tea and cheese were placed before us. My husband told them why we had come into Mongolia, and that we would like to spend the sabbath here by them. Oh, yes! we could stay as long as we liked; glad to have us. So we have fairly commenced camp-life. Soon our ox-carts were seen slowly coming over the plain, our tent was up, a huge fire blazing outside the door, and our dinner boiling. Many visitors came in. The women and children staid a long time. It is so new and strange to them to see a foreign woman! Tuesday afternoon several women with their younger children came in, bringing their sewing with them. I laid aside my writing, and brought out my mending: so I had in my tent an old-fashioned sewing-society. I must say my visitors did not get along very fast with their work, as they spent most of the time watching me darn stockings. This was a female accomplishment they knew nothing about. But, as I looked on these women, a new sense of responsibility came over me; and, oh! how I longed to take them each by the hand, and tell them of the love of Jesus. I brought out my pictures; and, for the first time without my husband's aid, I tried to talk to these Mongol women. Shall I ever be able to tell them "words whereby they might be saved"? I am so glad to be here!

This Mongol land is very different from China. Villages are scattering. As yet we have seen no city. The green plains are clean, wide, and free to all; no crowding, no jostling one another, no loud crying, hallooing, and hawking of goods to sell: all is quietness, except the barking dogs at the tents when strangers draw near. In a Chinese city it is so different! It is always so dirty! The refuse is all thrown into the street; and the dogs and pigs are the only scavengers; no pavements; and the streets are narrow. Man and beast jostle each other promiscuously in the crowded thoroughfare. But here, as in China, we cannot escape the shocking vulgarity of the people. They appear to have no modesty, and expect none in others.

Just before leaving our encampment, we went to call at one of the native tents. The mother and her two pleasant daughters prepared tea for us, at the same time the three asked the same questions (a peculiarity belonging to Mongols), "When do you return to Kalgau? Won't you come back this way, and stop?" We, in

return, asked if they were married, where were their husbands, and whose were all these nine boys and girls. The old lady, a woman of fifty years, was the mother of this large family, and, to verify her word, she immediately began to order them about. One went for her pillow, and spread the mats on the ground out smooth; and she, the mother, composed herself on them, at the same time telling the others to build up a big fire, fill her pipe, light it, and hand it to her, rub up Buddha's cups, clean his stand, and light the incense. It was not only sad, but amusing, to see this motherly Tartar issue her orders from her luxurious position! The mother and daughters insisted on my mounting the horse, so they might see me in the saddle. They followed us out beyond the dogs, and then went back, laughing. Our way of riding horseback causes much merriment. Mongol and Chinese women ride a man's saddle: so, of course, my saddle attracts much attention.

[To be continued.]

SPAIN.

CALL FOR HELP.

WE give below a letter from Mrs. William Gulick, dated Santander, Jan. 8, which presents such a loud call, that it seems impossible to turn a deaf ear to it. Our Board of Directors have voted to respond to it, to a limited extent; and now we pass the call to you, dear friends. Will you help us to answer such requests fully and freely?

"We have been feeling greatly encouraged in the results of the work here, and in the opening of new stations, especially of that of Allevia, in the province of Asturias. But we are naturally discouraged and depressed by the cutting down one-third of the estimates for 1877, every cent of which seemed absolutely necessary, if we would even retain the ground gained, to say nothing of the many openings of new work. Of course one-third of the actual work must be stopped; and a retirement in the face of the enemy at this time—for this in its very nature is an aggressive work—is harmful.

"The 'retreat' began the other day at Torrelarega, where one of the first members of the Santander church has been for about a year as colporteur and evangelist. As the cart which was loaded with his furniture moved from the door of the house which had

served for a chapel as well as a home, he and his family were greeted with shouts of derision, whistling, and the beating of tin pans; while three priests stood by to see the last of *el cura protestante*, the persecution of whom had been their chief work during the last months.

“Two years ago I opened a school in our house, which after a while was put under the care of an earnest Christian woman belonging to the church here. It has increased in numbers, and been very successful, especially in the case of some who are preparing to take their places in the work when the time shall come. Now, probably, this, too, must be given up, and the children sent back to the Catholic schools to learn nothing but to hate the doctrines which we are trying to teach their parents. But, to the honor of these converted parents, I must say, that I doubt if they will allow their children to be again placed under the pernicious influences of Romish teaching. ‘Better,’ say they, ‘is no education.’ It was owing to the very fact, that, as soon as they were brought to a knowledge of the truth, parents removed their children from the Roman Catholic free schools, that we were forced to do something for them, as, in their extreme poverty, they were not able to do any thing for themselves.

“I remember with what a thrilling and solemn covenanting prayer the churches pledged themselves to the great battle against Romanism in Papal lands at the meeting of the American Board in Salem, in 1871. Rising to their feet, the great company of Christians promised, in the name of the Lord, that this work should not falter. Have they kept that vow? Influenced by this enthusiasm, we hurriedly left home, taking hardly time for proper preparation, and came to Spain with our hearts and lips full of the great things we were to be enabled to do by the help of God and Christians at home.

“We traversed the peninsula, and finally staked out a field, — an important field, hitherto unoccupied, — and we said to missionaries of other societies, who would have been glad to help in it, ‘Dear friends, please do not come inside this line we have drawn; for this is the boundary of the work which our home churches wish the American Board to do. We expect to have plenty of help, as other missionaries are coming out before long; and we will undoubtedly be able to occupy the whole field.’

“There is an old fable about a ‘dog in a manger,’ which, in one sense, applied to our case, but in another does not; for I don’t believe that *Æsop’s* dog was ever so shamefaced, or felt half so uncomfortable, as we do this day.”

JAPAN.

A PRAYER-MEETING IN JAPAN.

WE make the following extract from a recent letter from Mr. Davis of Kioto :—

“The day is dawning here, and I hope you will be able to send us re-enforcements of men and women. We observed the week of prayer in Kioto ; and I never attended such prayer-meetings before in my life. From eighty to a hundred were present. There was no talking, no reading of the Scriptures, nothing but prayer and singing ; and the only way we could give out a hymn was to do so on our knees, in the middle of an ‘Amen.’ Two, three, and even four voices would begin to pray in unison at the close of each prayer ; and it seemed to be simply a question of the ‘survival of the fittest’ all the week.

“One old woman, eighty years old, who has been learning the truth for a month or two, broke out into the following prayer: ‘I have prayed to idols all my life; I have spatted my hands together, and prayed to the sun and moon every day: but now I have heard of the true Saviour who died for me, and I want to render thanks. Oh, hear me, bless me, and pardon my sins! For the sake of the heaven-descended, cross-crucified Jesus. Amen.’ This old woman is very happy, and attends every meeting that is held, as far as she can, all over the city.

“It is worth all the American Board has done for Japan to have been the channel of such a blessing to this one soul, who is so near the verge of eternity.”

Our Work at Home.

OUR LEGACY—WHAT SHALL WE DO WITH IT?

BY MRS. E. C. PRATT.

DURING the year just closed we have all been reviewing the century of our country's history, saying reverently, “What hath God wrought?” yet mingling, perhaps, with our thanksgiving no little pride and self-gratulation in our national prosperity, our

religious freedom, our benevolent societies, our great missionary enterprises.

As we have looked back through the years, at the early fathers and mothers, we have said with our hearts, if not with our lips, "They were far behind us in zeal for the extension of Christ's kingdom." "A hundred years ago," we say, "there were no foreign missionaries, no Woman's Boards, no Bible and Tract Societies, scattering broadcast the leaves which are for the healing of the nations." True; but have we ever thought that these blessed instrumentalities are rich gifts put into our hands in answer to the prayers of those who have gone before us, a precious legacy given us, because others have labored, and we have entered into their labors?

Are we, indeed, with our greater privileges, making a tithe of the sacrifices made by the mothers and sisters of the past? It was not for themselves alone that they endured hardships unparalleled, — cold and hunger and peril. The devoted women who earliest landed on these bleak shores did not leave home and native land that simply for themselves they might find "freedom to worship God," but that they might extend Christ's kingdom, and found states, where his word should have free course and be glorified.

"The missionary spirit," as Dr. Clark has lately said, "had much to do with the plans of the first settlers of New England; and in missionary zeal, in cheerful expenditure of property and life for the conversion of the heathen, they have not been surpassed by their descendants." The charter of the Massachusetts Colony declares that "to win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind is the principal end of the plantation."

The seal of the colony had as its device the figure of an Indian, with a label at his mouth, on which was inscribed the Macedonian cry, "Come over and help us."

In the first church covenant drawn up in America, we find the clause, "We bind ourselves to study the advancement of the gospel in all truth and peace, both in regard to those that are within and without, not laying a stumbling-block before any, — no, not the Indians, whose good we desire to promote." So successful were they in their labors among the red men, that, seventy-five years after the landing of "The Mayflower," it was estimated that three-quarters of the Indians in Massachusetts were converted.

Our missionary concert is no nineteenth-century invention; for

Eliot's dying message to his Indian congregation in 1690 was, that they should observe this concert of prayer for the conversion of the world. Later, when a hundred years ago our great-grandmothers were rocking the cradle of liberty, it was not alone patriotism that filled their hearts. Loyalty to their country meant also, with them, loyalty to God; and while they were "in perils in the wilderness, in perils among false brethren, in weariness and painfulness, in watchings often," they were filling their souls with the Word, and praying day and night, "Thy kingdom come."

Said one born just a hundred years ago, "If the religion of Christ is not the business of our whole life, it is nothing, and we are nothing, and shall be found as nothing, when he comes to judge the world." And again: "It is so sweet to work when love turns the wheel! It is the love of God in the heart that sets us all in motion." Poor in this world's treasure, rich in faith and prayer, were these women of the past.

"Grandmother," asked one of an aged disciple, as she was feasting on the promise, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name," — "grandmother, do you believe that?" — "Why, yes, child: of course I believe it; for Jesus said it, and it must be true."

Many of our homes are the richer for having in them a grandmother's Bible, homely in binding and quaint in type, which yet opens of itself to some of those glorious promises of Isaiah: "I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth." "He shall see of the travail of his soul, and shall be satisfied."

If you and I have any love for Christ's kingdom, it may be that we owe both that, and our priceless opportunities for extending it, to the prayers of these godly ancestors of ours.

We have lately read of the sainted mother in Israel, who always kept the cloak lying upon her bed, that at midnight she might rise, and plead with God to bless her seed to the latest generation. When we thank God for our president, with her missionary zeal and love, do we realize how much we may be owing to this great-great-grandmother of hers, who prayed at midnight for her children to the latest generation? These sainted Mother Eunices and Grandmother Loises have left us a precious legacy; but it is one which brings with it great obligations.

A legacy? — is it not, rather, a trust-fund, an entailed property, ours, indeed, to enjoy, but also to transmit to those who shall come

after us? "It is required in stewards that a man be found faithful;" and, as we have received that whereon we bestowed no labor, — our schools and colleges, churches, and open Bible, — shall we not, by missionary chapel or endowed institution, by life-labor or dying bequest, leave behind us some enduring legacy that shall make coming generations rise up and call *us* blessed?

"My child," said the mother of Cromwell when she lay dying, — "my child, I leave you my heart." These mothers of ours have left us their hearts, and the cause dear to their hearts: what shall we do with it? In almost midnight darkness they prayed, "Watchman, what of the night?" and rejoiced that they could catch the far-off answer, "The morning cometh." For us the morning light is breaking, — light of a millennial day, shining not alone into our glad eyes, but glancing here and there into a kraal in Africa, cheering the darkness of Indian zenanas, lighting dingy homes in Turkey, piercing the crumbling walls of China, shining into waking eyes in Japan, chasing the shadows from the islands of the sea.

Before closed doors our mothers read the promise, "I will break in pieces the gates of brass, and cut in sunder the bars of iron." Standing before doors thrown wide open to the gospel, are we lifting up as holy hands, offering as fervent prayers, living as consecrated lives, as did they?

Our opportunity is golden. All the inventions of the age are waiting to be our servants in Christ's work, — steam to carry our missionaries swiftly to the waiting nations, the printing-press to scatter broadcast the good tidings, the lightning to carry our messages. All things are ready; and unto whom much is given of them shall much be required.

Standing to-day on the very threshold of our new century, in the first month of its first year, with all its grand possibilities before us, what will we as individuals write on its white roll? Glorious things will be written there, whether we have a part in it or not; for Christ's triumphal progress will not be stayed because of our unfaithfulness. A highway in the desert will be prepared for our God, though we refuse to lend our little aid in making the crooked places strait, and the rough places plain. A harvest-song will be sung, even if we have no sheaves to lay at the feet of the Master; but we cannot afford to have no part in it.

Long before this new century shall have closed, to each of us will have come the summons home. Let us make yet more joyful that glad home-coming by entering now, with heart and hand, and

all the talents God has given us, into this glorious work: so shall we answer the prayers of the sainted dead; so shall we be faithful to our blood-bought legacy; so shall he that soweth, and he that reapeth, rejoice together; so shall we find, that, having entered into our Master's work, we have already entered into the joy of our Lord.

The above article was one of the papers read at the Annual Meeting of the W. B. M., Jan. 17, and was heartily approved at the Executive Meeting that followed. Shall we not, each one of us, accept the legacy as a personal gift, assuming with it the duties and privileges which it curtails?

READ, GIVE, PRAY!

WE recommend the following practical hints taken from a recent number of "Woman's Work for Woman."

"Work, work! Do you suppose a missionary society will run itself? When the sawmill is erected, will the lumber be fit for market without the skill of man? When the stove is placed in your kitchen, do you expect the fire to burn without fuel? Of course you do not. God's plan must all be worked out with human strength and human knowledge. This is the greatest honor he has conferred upon us, co-workers with him, even for sinners, 'in all the world.'

"'What is the first thing you can do?' Read. Some one in your parish has missionary intelligence, which you can procure, and inform yourselves of general mission work, and of particular stations. Then you will know how to work for souls; for you will hear their call for help.

"'What is the second thing you can do?' Give. You cannot go to tell the story of redemption; but there are men and women all ready to receive marching-orders. 'How can they teach, except they be sent?'

"'What third thing can you do?' Pray. Let prayer be the magnetic cord between your souls and our heavenly Father's throne, reaching down to India and Africa, Persia and China. You will love those for whom you pray.

"Read, that you may know what to work for. Give, that you may have means to work with. Pray, that God may bless these means. Your next report will be — success.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JAN. 13, 1877, TO FEB. 13, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

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| <i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas., Portland, legacy of Mrs. Phebe B. Jenkins, of wh. \$50 to const. L. M.'s Mrs. Clara U. Jenkins of Dresden, Saxony; Mrs. Emily H. Brown, Portland, \$550; Bath, Central Ch., "Mission-Circle," \$3; Waterford, Aux., \$20, | |
| <i>Wells.</i> —Mrs. W. S. Kimball, | \$573 00 6 25 |
| Total, | \$579 25 |

Fem. Dep. Armenia College.

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| <i>Maine Branch.</i> —North Yarmouth, a few ladies, \$11; col. at miss'y meeting, \$14.50, | \$25 50 |
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NEW HAMPSHIRE.

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| <i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas., Rindge Cong. S. S. for Kioto, | |
| <i>Fisherville.</i> —Mrs. M. A. W. Fiske, | \$17 00 5 00 |
| <i>Nashua.</i> —Minnie, Willie, and Lennie, | 2 00 |
| <i>Sullivan.</i> —Mrs. A. C. Ellis with prev. contri. to const. herself L. M., | 5 00 |
| <i>Webster.</i> —Louise F. Buxton, | 10 00 |
| Total, | \$39 00 |

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas., Montpelier, Aux., \$5; Lower Waterford, Aux., \$11; Lyndonville, Aux., \$1.50; "Honest Workers," \$2; St. Albans, Aux., \$10; "Blue Bells," \$5; Townshend, Aux. and S. S., \$14.50; Bridport, Aux., \$16.77; "Lake Side Gleaners," \$5; Springfield, Aux., \$43; St. Johnsbury, widows' off., \$2; Rochester, Aux., prev. contri. to const. L. M. Miss Olive Jane Emerson, \$8; Charlotte, Mrs. E. H. Wheeler, \$2; Fayetteville, Aux., \$16; New Haven, Aux., \$24; Brandon, "Cheerful Workers," \$5; Charlotte, Mrs. Torrey, \$5; Aux., \$1.09; West Glover, Aux., \$2.60; Greensborough, Aux., \$4; Waterbury, Aux., \$6.77; Wallingford, \$63.25; Grafton, Aux., of wh. \$25 to const. L. M. Mrs. Caro-

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| line B. Aiken, \$35; Rutland, Aux., \$53.31; East Hardwick, Aux., \$20; "Wayside Gleaners," \$10; Derby, Aux., \$4.90, \$376 69 | |
| <i>Burlington.</i> —Miss M. C. Torrey's S. S. cl., | 20 00 |
| <i>Cambridge.</i> —Mrs. Mary C. Turner, | 5 00 |
| <i>Fairfax.</i> —Mrs. S. R. Southard, | 2 00 |
| <i>Windsor.</i> —Mrs. John T. Freeman, to const. L. M. Miss Liz-zie L. Wyman, Grafton, | 25 00 |
| Total, | \$423 69 |

Fem. Dep. Armenia College.

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| <i>Vermont Branch.</i> —Danville, Mrs. C. L. Morrill's S. S. cl., | \$12 00 |
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MASSACHUSETTS.

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| <i>Auburndale.</i> —Cong. Ch., | \$2 00 |
| <i>Boston.</i> —In memory of a mother, \$2; Mrs. L. C. Wetherbee, \$2; Mrs. C. C. Coffin, \$1; Miss M. R. Bishop, \$10; Mrs. S. C. Chandler, \$2; Mt. Vernon Ch., Mrs. J. C. Howe, \$200; Old South Ch., Mrs. Alpheus Hardy for Kioto, \$100; "Bartlett Band," \$20; Central Ch., add'l, \$13; Mrs. Stephen Emmons, \$5; "Sunbeams," \$2; "Busy Bees," \$6.56; Park-st. Ch., Mrs. Mary Ann Hager to const. herself L. M., \$25; Olivet "Merry Workers," for Kioto, \$25; Shawmut Ch., Mrs. H. H. Hyde to const. L. M.'s Mrs. J. Augustus Felt, Miss Annie B. Felt, \$50, | 463 56 |
| <i>Boston Highlands.</i> —Walnut-av. Ch., Aux., \$7.50; Eliot Ch., Aux., \$33; "Ferguson Circle," Kioto, \$1.75, | 42 25 |
| <i>Charlestown.</i> —A friend, \$5; Winthrop Ch. and Soc'y, of wh. \$25 by Mrs. E. A. Trowbridge to const. L. M. Mrs. Katie D. Trowbridge, \$64.21, | 69 21 |
| <i>Chelsea.</i> —1st Ch., Aux., | 3 00 |
| <i>Cohasset.</i> —Aux., | 30 00 |
| <i>Concord.</i> —Aux., \$18; S. S. Miss. Asso., pupil Ahmednuggur, \$30; "Cheerful Givers," .90, | 48 90 |
| <i>Dedham.</i> —Aux., \$20; a friend, \$10, | 30 00 |
| <i>Dunstable.</i> —Aux., | 18 80 |
| <i>East Hampton.</i> —Little Helen Isabel's birthday gift, | 3 00 |
| <i>Fall River.</i> —Aux., sal'y of Miss Seymour, \$344; "Willing Helpers," \$60, | 404 00 |

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| <i>Foxboro'.</i> — Aux., | \$26 00 |
| <i>Franklin Co. Branch.</i> — Miss Lucy A. Sparhawk, Treas., Shelburne Falls, of wh. \$25 by S. T. Field to const. L. M. Mrs. S. E. Field, \$35; Conway, Aux., \$23; Montague, Aux., \$21.57; Sunderland, Aux., \$10; "Wayside Gleaners," \$30; "Busy Bees," \$5; Greenfield, Aux., of wh. \$25 by Mrs. S. C. Lamb to const. L. M. Jane M. Lamb, Mrs. S. W. Eastman, \$53.75, | 178 32 |
| <i>Great Barrington.</i> — Aux., | 26 07 |
| <i>Groton.</i> — Aux., | 1 00 |
| <i>Groveland.</i> — Sarah Tuttle, \$5; E. F. Payne, \$1.40, | 6 40 |
| <i>Hampshire Co. Branch.</i> — Miss Isabella G. Clarke, Treas., East Hampton, Aux., | 92 11 |
| <i>Haverhill.</i> — "Pentucket Mission Band," | 70 00 |
| <i>Hinsdale.</i> — Aux., | 60 00 |
| <i>Ipswich.</i> — "Caldwell Mission-Circle," | 11 15 |
| <i>Jamaica Plain.</i> — Aux., \$84; "Wide Awakes," \$15, | 99 00 |
| <i>Lexington.</i> — Aux., of wh. \$25 by Mrs. Charles C. Goodwin to const. L. M. Miss Grace E. Goodwin, | 35 00 |
| <i>Lynn.</i> — 1st Ch., Aux., | 8 00 |
| <i>Medford.</i> — "McCollom Mission-Circle," for Kioto, | 20 00 |
| <i>Medway.</i> — "Children's Mission-Circle," | 2 00 |
| <i>Melrose.</i> — Aux., | 11 50 |
| <i>Merrimack.</i> — Aux., | 14 75 |
| <i>Middleboro'.</i> — Aux., | 2 00 |
| <i>Natick.</i> — Aux., \$94; 1st Ch., Young Ladies' Mission-Circle, \$40; "Busy Bees," \$12; a friend for Kioto, \$1, | 147 00 |
| <i>Newburyport.</i> — Aux., of wh. \$125 by the "Belleville Mission-Circle" for pupil in C. Home, \$45 by "Oldtown Mission-Circle," \$5 "Willing Helpers," | 251 00 |
| <i>Northboro'.</i> — Mrs. Sumner Small, | 2 00 |
| <i>Northbridge.</i> — A friend, | 5 00 |
| <i>Peabody.</i> — Aux., of wh. \$25 by Miss Ann L. Osborne to const. herself L. M., pupil Harpoot, | 40 00 |
| <i>Pepperell.</i> — Aux., | 3 00 |
| <i>Pittsfield.</i> — "Snowflakes," for Kioto, | 5 00 |
| <i>Salem.</i> — Tabernacle Ch., Aux., for Kioto, \$100; Mrs. E. B. Mansfield, Kioto, \$20, | 120 00 |
| <i>Sandwich.</i> — Aux., with prev. contri. to const. L. M. Mrs. Frederick Oxnard, | 10 00 |
| <i>Saugus.</i> — Mrs. F. V. Tenney's S. S. cl., | 6 00 |
| <i>Scituate.</i> — A friend, | 1 00 |
| <i>South Egremont.</i> — S. S. pupil Dakota Home, | 50 00 |
| <i>South Plymouth.</i> — Aux., | 10 00 |
| <i>Springfield Branch.</i> — Miss H. T. Buckingham, Treas., Springfield, 1st Ch., \$24.42; West | |

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| Springfield Ch., "Mite-Gatherers," pupils Inanda and Ahmednuggur, \$60; Blandford, "Cheerful Givers," \$25; Monson, Aux., of wh. \$25 by Mrs. Dea. Porter to const. L. M. Mrs. Sarah M. Holman, Holly Springs, Miss., \$30; Belcher-town, "Bird's Nest," \$1.76, | \$141 18 |
| <i>Stowe.</i> — Mrs. Crandall, | 1 00 |
| <i>Sudbury.</i> — "Mayflower Mission-Circle," | 35 00 |
| <i>Taunton.</i> — Mrs. E. Perrin, | 10 00 |
| <i>Wellfleet.</i> — 1st Cong. Ch., Aux., | 5 00 |
| <i>West Boxford.</i> — Cong. S. S., | 4 40 |
| <i>Whitinsville.</i> — Mrs. Charles P. Whitin to const. herself L. M., and Miss Emma K. Ogden of the Madura Mission, | 50 00 |
| <i>Winchester.</i> — A friend for Kioto, \$2; "Seek-and-Save Society," for gladiolus bulbs, \$10, | 12 00 |
| <i>Worcester Co. Branch.</i> — Mrs. G. W. Russell, Treas., Oxford, Aux., of wh. \$25 to const. L. M. Mrs. T. E. Babb, \$32.44; Baldwinville, Aux., \$10; Ashburnham, Aux., \$12; North Brookfield, Aux., \$34.59; Clinton, Aux., \$27; South Royalston, Aux., \$10; Athol, Aux., \$16.60; Barre, Aux., Edith's Miss'y Bank, \$1.25, | 143 88 |
| <i>Wrentham.</i> — Aux., | 43 00 |
| <i>Yarmouth.</i> — Aux., | 9 00 |
| Total, | \$2,882 48 |

Fem. Dep. Armenia College.

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| <i>Fall River.</i> — Mrs. Richard Borden, \$25; Miss Carrie Borden, \$10, | \$35 00 |
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Legacy.

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| Miss Mary Harris of Boston, | \$2,418 00 |
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RHODE ISLAND.

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| <i>Rhode Island Branch.</i> — Miss Anna T. White, Treas., Newport, Aux., \$225.22; United Cong. Ch. S. S., \$256.73, for sal'y of Miss Payson; Washington Village, \$4; Pawtucket, "Our Boys," for Kioto, \$10; Slatersville, Aux., \$20, | \$515 95 |
| <i>Ashaway.</i> — Miss M. R. Bradley, | 2 00 |
| Total, | \$517 95 |

CONNECTICUT.

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| <i>Eastern Conn. Branch.</i> — Mrs. J. C. Learned, Treas., Stonington, 2d Cong. Ch., \$2; Old Lyme, \$40; Norwich, "Nimble Fingers," \$102; New London, 2d Cong. Ch., \$4.48, | \$178 48 |
| <i>East Hampton.</i> — Freddie and Annie Griswold's bank, | 70 |
| <i>Guilford.</i> — A friend, to const. L. M. Mrs. Harriet R. Leete, Teete's Island, | 25 00 |

Hartford Branch.—Mrs. Charles A. Jewell, Treas., Hartford, Asylum Hill Ch., Aux., \$4.25; Centre Ch., Aux., of wh. \$10 for Kioto, \$29.70; Pearl-st. Ch., of wh. \$25 by Mrs. George E. Sanborne to const. herself L. M., \$136; So. Ch., Aux., \$96; S. S. for Toucy, \$30; Windsor-av. Ch., Aux., \$20; Terryville "Mission-Circle," \$25; Rockville, Aux., \$10; East Hartland, \$17.30; West Hartland, \$10; Berlin, Aux. (of wh. \$25 to const. L. M., Mrs. Lydia A. Woodworth, \$50 by Mrs. C. Wilcox to const. L. M.'s Mrs. Sophia H. Savage, Miss Olive Hovey), \$75; Plainville, Aux., of wh. \$5 by Mrs. T. H. Darrow to const. herself L. M. and for Dakota Miss., \$50; Glastenbury, Aux., of wh. \$50 to const. L. M.'s Misses Mattie B. and Emily S. Williams, \$233.37, \$736 72

Hartford.—Miss Kate C. Camp, \$5; a friend, 40, 5 40

New Haven Branch.—Miss Julia Twining, Treas., Bethlehem, \$10; Bridgeport, \$118.25; East Haddam, from Mrs. E. E. McCall to const. L. M. Miss Carrie E. McCall, \$25; Easton, to const. L. M. Mrs. Walter Burr, \$25; Haddam, of wh. \$25 to const. L. M. Mrs. Everett E. Lewis, \$35; Kent, \$15; Middle Haddam, \$3; New Britain, Centre Ch., \$142.28; New Haven, Centre Ch., of wh. \$10 for Miss Shipman, \$12; Fair Haven, "Pearl-Seekers," \$10; Howard-av. Ch., \$33; Third Ch., \$12; Norfolk, of wh. \$25 from Mrs. Dr. Eldridge to const. L. M. Miss Sarah Curtiss, \$58.41; Norwalk (a centennial gift for Japan Home, \$65, from Ladies' Assn., and \$10 fr. "Young Folks' Circle"), \$75; Plymouth "Arbutus-Gleaners," for Dakota sch'ship \$50; Salisbury, \$17.52; Southbury, for sch'ship at Fochow, \$40; South Canaan, \$5; Stamford, of wh. \$50 to support a native teacher at Bitlis, \$61; Thomaston, "News-Bearers," \$8.80; Warren, \$16; Washington, \$4; Waterbury, "Five Brothers," \$5; West Haven, "Missionary Seed-planters," \$15; West Meriden, Centre Ch. (of wh. \$30 for sch'ship at Ahmednuggur, \$30 for sch'ship at Mandapasalie), \$60; Winsted (\$25 to const. L. M. Miss Eunice Carpenter), \$71.03; Wolcottville, \$33, 960 29

Putnam.—"Mission-Workers," 60 00

Total, \$1,966 59

Legacy.

New Haven Branch.—Miss Sarah J. Thompson, New Haven, \$500 00

NEW YORK.

New York State Branch.—Miss Myra Fritcher, Treas., West Groton, Aux., \$13 72; Gains, Aux., \$12.35; Madison, Aux., \$5; Hopkinton, Aux., \$5; Gloversville, Aux., \$30; Crown Pt., Aux. (of wh. \$25 to const. L. M. Miss Loraine H. Page, \$5, Mr. E. S. Bogue, \$5 Mr. John Hammond), \$42.66; Westmoreland, Aux., prev. contri. to const. L. M. Mrs. Benjamin Nevillo, \$20; Stockholm, Aux., \$2.50; Richville, Aux., \$4; Fairport, Aux., \$40; Flushing, Aux., of wh. \$20 for Kioto pupils at Udupitty and Fochow, \$100; Walton, Aux., \$9.62; Canandaigua, Aux., \$3; Antwerp, \$17; Binghamton, Aux., \$7; Moravia, Aux., \$6.25; Homer, Mr. B. W. Payne, to const. L. M. Mrs. Lucy A. Payne, \$25; received for advertising and Annual Report, \$40; expenses, \$92.41. Bal. \$290 69

Blockville.—Miss Jennie Twezey, 1 90

Honeoye.—"A widow's mite," 1 40

Morris.—Mary E. Churchill, for Kioto, 1 00

North Walton.—Aux., 13 40

Rochester.—Mrs. C. Dewey, 10 00

Total, \$318 39

ILLINOIS.

Freeport.—Maggie's miss'y box, \$2 13

Total, \$2 13

TENNESSEE.

Chattanooga.—Mrs. Temple Cutler, \$5 00

Total, \$5 00

WISCONSIN.

Warren.—Mrs. E. G. Partridge, \$1.40; Mrs. Q. L. Dowd, \$1.40, \$2 80

Total, \$2 80

IOWA.

Council Bluffs.—Mrs. C. N. Greene, \$2 00

Tabor.—Cong. S. S., 15 00

Total, \$17 00

CANADA.

Montreal.—Mrs. McDougal, \$1 00

Total, \$1 00

General Funds, \$6,760 28

Fem. Dep. Armenia College, 72 50

"Life and Light," 2,137 63

Weekly Pledge, 22 20

Leaflets, 7 67

Legacies, 2,918 00

Total, \$11,918 28

MISS EMMA CARRUTH, Asst. Treas.

Department of the Interior.

CENTRAL TURKEY.

LEAVES FROM MISS SHATTUCK'S JOURNAL.

FROM Antioch we went to Bitias, five hours away, where there is a Protestant congregation of about one hundred. Here we labored among the women, in meetings at our rooms, or in the chapel, and in going from house to house.

I will copy a little from my diary; and you will get the lights and shades as they came to me.

“MONDAY, JULY 3. — Called on thirteen families. Some seemed quite indifferent about religious matters, apparently thinking they had reached the height of Christian attainment; while others were ready to listen, as we talked of the advance that can be made. One poor woman whom we visited is in the condition of a widow, only worse; for her husband yet lives in sin. She has three children: the eldest, a son, is in the night school, her little girl, in the day school, and one still in her lap. Her husband took them to a Moslem village, and engaged in raising silk-worms. Here he fell into bad company, — the roughs of wedding-feasts and the like. One night, on his late return, she wakened the children, and together they talked and prayed with him. He seemed softened, and promised to do well, but did not continue. Another night, he came home in soldier's clothing; and she, suspecting he had turned Moslem, closed the door against him. He demanded the boys, — she had two then. The oldest refused to go; but the one twelve years old went with him. Soon after, he came again with others, and she knew certainly that he had become Moslem. In the night she took the three children, and started for her brother's house, in a village five or six hours away. They crossed mountain streams waist-deep, and wandered through the mud with great difficulty, but reached friends at last, and have been among them since.

“The mother does washing, gardening, or whatever she can find of honest work, to support herself and her family; and the son, too, is very faithful and industrious. The mother and two older children seem to be earnest Christians; and God truly has helped,

and is helping them. They promised to give nine piastres this year toward the support of the gospel, but have been able to give forty-seven. The boy of twelve years ran away from his father after he had been made Moslem by their rites, and, returning to the mother, died of fever a few days after his arrival.

“When the children entered school, the mother bought a Testament for them by selling her ear-rings and a little silver pin which she wore at her neck.

“JULY 7. — In starting out calling, I felt exceedingly weak in body, and disheartened in spirit. We met two women with wheat on their backs so heavy as to bend them to a right angle. They gave us salaams.

“As we entered a little house, a girl said, ‘You see our poor house. It is all we have; but we thank God for it.’ There were no mats or cushions to offer us: so we seated ourselves on the only box in the room. In one corner was a bunch of wheat which they, as gleaners, have gathered. Soon the mother entered, one of the women whom we had just met. She greeted us most cordially, and showed us her four children, three of whom had just recovered from small-pox. One was sadly scarred; but her eyes were spared, and they were beautiful indeed. Her mother said, ‘We thank God for sparing her, and pray that he will spare her soul.’ They were but scantily clad. A comfortable, which Miss Wood gave them several years ago, was worn out by the three sick children in their restlessness; so that only a few little pieces remained, which were still used at night for a covering. The husband and father, employed at the mountains in burning charcoal, went to his work so early, and returned so late, that the children said he did not come home at all. They have buried three boys, and have only one left. The simple earnest piety of this household came like cold water to my thirsty soul. We read to them from the fifth chapter of James, and tried to say comforting words, then left them to see others.

“WEDNESDAY, JULY 12. — After some conversation with the preacher about the women, he decided to turn their prayer-meeting on that day into a conversation-meeting, and presented many subjects for their consideration, plainly showing them their duty, and pressing the truth upon them individually. The meeting continued about two hours. I soon saw that the Spirit was working with them. Instead of yielding to weariness and sleepiness, they grew more and more tender, and awake to their true condition. They

were ready to confess their remissness, and to promise to begin a new life. After a few moments of silent prayer, they rose, and thus covenanted anew. They separated earnestly and thoughtfully, some coming immediately to our room for conversation with us.

"As we were to leave Bitias the next day, the preacher invited a few of the most efficient women to meet us the same evening, and proposed that they should begin visiting, two by two, every house of the Protestant community, for Bible-reading and religious conversation, as had been done by the women of Aintab with so much blessing. They assented readily, and began immediately; and soon the men engaged in similar work. We hear of most excellent results,—of steady growth on the part of Christians, and of new awakening in the community generally.

"AINTAB, NOV. 21. — After leaving Bitias, I joined my companions from Aintab; and we settled for the summer in Kessab. Here my work was again with my Bible-reader among the women. The Protestant congregation numbers twelve hundred, including those who come from the six or seven little villages scattered about Kessab, from one-half hour to two hours distant. It was the season for work in the fields and gardens; and we could only see the women and children together on the sabbath. But little groups could always be found to listen to the reading of Scripture, and to join in prayer, as we went about from village to village during the week. The work here has suffered through the withdrawal of direct missionary influence. Once the most hopeful of all our stations, with well-sustained prayer-meetings, sabbath and day schools, we found them with almost nothing of the kind, literally nothing for the women and girls. We organized a woman's prayer-meeting, a Sunday school for little girls, and I had a very interesting class of large girls, numbering about thirty. I would have remained this winter, and opened a school for the large girls, which the people very much desired; but it could not be arranged, and I left with more sadness than I can tell,—just permitted to see their needs, and help them a short three months, when no school could be opened because of their work, and then leave them to their old condition. At Beylan I had some opportunity to work among the women of that little congregation. The work there seemed fresh and new. They are still suffering much persecution from the Armenians, but are themselves growing stronger in the Christian life and work. Two men were imprisoned while I was there, for a trivial matter in connection with the building of their

new chapel; and the patience and real joy in suffering manifested by one was touching."

Sending my Bible-reader, who has worked with me the past two years, to assist Miss Cull and Miss Powers in the school at Manissa, I was left alone to complete my tour, which included a visit to Tarsus and Adana, and just a look at the work in the Hassan Bayli region. The work in Tarsus and Adana interested me exceedingly, or, rather, the needs; for we are doing little for either, for want of a resident missionary in that region, which would enable one of us to remain there months at a time, and establish schools for the girls. It filled me with sadness to think they must again be left destitute.

I consider myself highly favored in being able to see, during the last seven months, the work in all of our out-stations, except Aleppo and one little mountain village; and though it has necessitated absence from our yearly examinations in Aintab, and the fatigue of between eight hundred and one thousand miles of horse-back journeying, I feel amply repaid in the knowledge I have obtained of the people, and of the work in one great field. I now plan to start this week for Oorfa, where I shall spend the winter, opening a school for the more advanced girls. With the exception of a native assistant, I must go alone, as no missionary family can go there for the winter, and none of my associates can be spared to accompany me.

It is just three years since I arrived in Aintab. The time seems both long and short. It has been full of blessed work, of course not free from trials, but vastly more full of blessings and deep joys.

INDIA.

LETTER FROM MISS TAYLOR.

[The readers of the following extract will more fully realize the severity of this terrible famine, if they call to remembrance that it is considered a fearful offence for a high-caste Hindu to eat animal food of any kind. Their eating the flesh of the cattle which must be killed shows they are pushed to the last extremity.]

"MANDAPASALAI, Nov. 21, 1876.

"WE are in troublous times in this land: all signs seem to indicate a year of famine. A few patches of chorlum (a kind of coarse

grain) have half ripened, although the whole plant is perfectly brown; but the other grains have been burnt up by the sun before reaching that stage. In the Bombay presidency, and in Bangalore and Mysore, people are dying of starvation and thirst, and in some cases have sold their children. Cattle are sold there for from six to twelve cents a head, and high-caste people eat them. Mr. Scott has exercised a good deal of authority in Madura, and kept prices moderate. Twice the sepoy were allowed to make a rush into the bazaars to steal, and that brought prices down. People here, hearing the report, are intimidated.

“About three weeks ago I sent the man who buys for the school south to search for grain, giving him a hundred and ten rupees. He was gone three days, and returned with only twelve measures (most of it coarse grain), and a balance of ten rupees. Usually the money would have bought eighteen measures of a much better kind of grain.

“I give the children porridge of the coarser grain morning and noon, and in the evening cumbo, which is better, with curry; the same on Sunday. By beginning so early, I think I can take the whole school through. I do not like to send home a part of my scholars, to be idle and starving, when it is possible to keep them here. Pastor Eames has taken his little boy home, and he tried to persuade his daughter to go: but she preferred to remain in school. She and Martha's sister, and the three children of Pastor Thomas, bear the privations as patiently as the rest.

“I have recently visited both Paralechi and Kopisittampetty. When I went to Paralechi, I took with me Savuntaram, who is from that village. There was an old woman there who is always exceedingly glad to see me when she comes here, or when I go there, and who has many remarks to make about the comfort it gives her to see me, and hear me talk; but all say she is most bitterly opposed to Christianity. This time she said, ‘But I want nothing of that religion: I will *never* embrace it, *never*.’ Those around were amazed, and tried to hush her; but I told her I wished to hear her objections. Well, in the very beginning there was a convenient opportunity to read the twenty-first and twenty-second chapters of Revelation. As I explained the passages that say there will be no more hunger, or pain, or sorrow, or death, and as I spoke of the three gates on each side, so that there may be abundant entrance for all, from all parts of the world, and of the free invitation, and the strong assertion that these words were

true and faithful, her heart melted, and she said, 'I will become a Christian.' I asked her to come to meeting on the sabbath, and hear the words of the Lord,—how good they would be to her soul! She said she would come; but she said, also, that the fear of her former god kept returning, and pushing her back. She also seemed to think it a hard thing that her husband and children and relatives who had died in heathenism were lost. It seemed too much for her to believe. I only said that all who rejected God and Christ, after hearing of him, would surely be lost. I asked the catechist, after a few weeks, if she had been to meeting, and he said she had not, on account of a vow she had made which would be fulfilled in March. After that she was going to come.

"I saw some Christian women, too, and had a good talk with them. Paranjothi's mother had been absent from meeting for a few sabbaths, on account of 'sickness of the body and mind,' as she expressed it. When I told her that God's house was the place to find comfort, she said, 'Do you think that I could go back to heathenism? *Never!* I shall come again, as before.' Paranjothi says that she herself never attends heathen festivals or worship, neither does she rub sacred ashes on her brow. She says she prays in private, but does not get such satisfaction as she wishes from it. I was glad to have an opportunity to talk with her mother-in-law, who seems convinced of the truth. The catechist's wife often goes there to read, and is kindly received.

"Two weeks after, I went to Kopisittampetty, and took with me Teacher Martha. Pastor Eames was there, and introduced me to the women. We spent the forenoon among the Christians, and enjoyed it much. Afterwards, we went to the house of a Niack who has recently become a Christian, and found a large crowd of women. The old man remained in the house, and, the latter part of the time, his son, keeping the men away, so as to give the women an opportunity to hear. We read the same chapters in Revelation which were read with such good effect at Paralechi. Martha helped me by reading and talking when I grew hoarse. There were two or perhaps three women in the crowd who seemed to listen seriously, and who asked questions. Then the Christian carpenter took us to his house, where we found another crowd of women. He became so interested, he talked to them himself. During the following week, two companies of these women passed by here, and came in to talk with me. They are not all bitter: some seem almost Christians. I had pleasant talks with them, and, when they

left, they asked me to come to their village again. I think I shall go there next week.

“Nov. 30. — A heavy rain fell last Saturday night, and some the day before; but those two Christian Niacks did not go out at all to work in the fields on sabbath. I was so glad to hear it; for usually they feel that they *must* work after a shower has softened the ground.”

Paranjothi, mentioned by Miss Taylor in the account of her visit to Paralechi, was a sweet girl who was in the boarding-school for a time. Her father insisted upon marrying her to a heathen. The mother desired to be a Christian; but they kept a bazaar, and of course sold on Sunday, which prevented her having any part in the public worship of God. After long struggles, both with herself and her husband, her conscience triumphed. She professed herself a Christian, renounced her Sunday gains, and came to church.

ITEMS FROM JAPAN.

THE friends of Mr. P. U. Sawayama, a young Japanese who has recently returned to his native land after spending four years in Evanston, Ill., will be interested to hear that he was to be ordained pastor of a new church to be organized in Osaka, Jan. 20. This is the first instance of the ordination, in Japan, of a native minister, in connection with any of the Protestant missions.

The republication of a work on Natural Theology, prepared in Chinese, by Rev. Mr. Williamson of Chefoo, and afterward adapted to the wants of Japanese readers, has recently been licensed by the Japanese Government. As this is supposed to be the first instance in which a book distinctively Christian in its character has received such official sanction, the fact is one of special promise.

A member of the church in Kobe, who had been employed in the prison of the prefecture of Hiogo as a teacher of morals, has recently been appointed governor of the prison. As he had met with much opposition from other officials when in the former position, his promotion would seem to indicate that his course had secured the approval of the government.

The last mail brought an earnest appeal for four single ladies to re-enforce those already in Japan. Homes are guaranteed them in mission families. It is desired that two of them should be ready to teach, as the ladies now in the field who have command

of the language are so much attracted by outside work among the women, of an unprecedented character. Four of them are needed at once for Kioto, to visit in the different wards, and hold meetings among the women. The movement is without parallel.

The last word from Kobe is of sixteen admissions to the church, of which fifteen were women.

The American Board has a call for five thousand sets of illustrations of Hanna's "Life of Christ," to be inserted in a Japanese Life just prepared. It is needed to counteract the influence of a most blasphemous work on Christ, which, in six volumes, is now finding a very great sale in Japan. The conflict there is growing more and more intense; and every effort must be made to secure success, if possible, for the right.

Home Department.

THOUGHTS FOR HOME-WORKERS.

THE officers of the Woman's Board of Missions for the Interior, residing at a distance from Chicago, were invited to join with us in a concert of prayer, making special supplication for our work, on Jan. 12, being the day of prayer for missions. They were also requested to send in suggestions as to the carrying-forward of our home-work for the year. From the warm responses received, we make a few extracts, hoping they may be suggestive to those who "labor with us in the Lord."

One says, "A business appointment prevented my giving the hour you mentioned to prayer; but, at an earlier hour that morning, I found peculiar nearness to God, and enlargement in praying for his richest blessings on the missionary work and on the laborers at home and abroad. Since my return from the Annual Meeting in Chicago, my heart has been much drawn out in prayer for the conference committees, and for all the officers of our societies, that they might receive a rich baptism of the Spirit. My own soul was greatly quickened by attending that meeting and the Moody meetings; so that it is very easy to bring every cause of anxiety in this work to the Master's feet, and leave it there. The want of money, and the difficulty of collecting it, does not lie with half the weight

on my mind that the *personal consecration* of our home-workers does. The blessing of God, and the attending influence of the Spirit, on every effort put forth for the extension of Christ's kingdom, and on every dollar sent forth, seems to me far more essential than the doubling of our pecuniary resources. Saint Theresa said, when she set forth to found a much-needed house of mercy with only three halfpence in her pocket, 'Theresa and three halfpence can do nothing ; but God and three halfpence can do all things.' The practical recognition of a great, ever-present spiritual force, the power of the Holy Spirit, in all our plans and efforts, will bring a new era in our work.

"The churches in many of our conferences are not self-sustaining: many of them only maintain a struggling existence. The ministers are poor ; their wives are over-worked, and burdened with family and parish duties ; many of them are broken in health, and depressed in spirit: but, when I write to them in reference to interesting the female membership of their churches in missionary work, it is really affecting to see how willing they are to spend and be spent in this service. I say to them, 'It is not the money we are seeking from you, it is your interest, your counsels, and your prayers, we crave.' . . .

"In my work I find Jesus manifestly present ; so that there is *rest and peace* all the way along."

We must not think of the "foreign mission revival," mentioned by the next writer, as something a long way off. Let us have it *now*. Begin not to say, Our Lord delayeth his coming; for, lo! the kingdom of heaven is nigh, even at your doors.

She says, "The monthly concert in our largest city church has entirely died out, and I do not see why. There never was a time when there was so much material to make missionary concerts interesting. We hope it will be revived soon. The effects are plainly visible in the auxiliary contributions here, as many of the ladies cannot attend our meetings, and are entirely dependent on the concert.

"I think we shall have some new societies to report this year, and shall increase our contributions in the aggregate. When I read of the *whitening harvests*, and think of the small sum raised in some of our auxiliaries, and in our State, I think of the five loaves and two small fishes, and say, 'What are these among so many?' But as we bring even this, our offering, to the Lord, how wonderfully he can bless it so that thousands may be fed ! I believe some time

we shall have a great foreign mission revival, like some of our temperance revivals, when Christians will see their duty with regard to this work, — so evidently Christ's own work."

Another says, "I think much of the interest which a church feels depends upon the interest which the minister and his wife exhibit. They will have much influence in bringing the subject before the people, and deepening their convictions."

This from the Far West: "Your request is in season for us to unite with you to-morrow in prayer for 'especial blessing' the coming year. Notice will be given at the church this evening. Though miles away, how easy it is to be together in prayer!

. . . "Of course it is *desirable* that in *every* church there should be a live missionary society, and, what is more, I believe it is just as *obligatory* as that there should be the *preaching of the Word*. Is it not oftentimes considered that the work of a missionary society is so much over and above the regular and necessary work of the church? I would say, moreover, that I believe a home missionary church is just as much *bound* to sustain a wide-awake missionary society as any other. I speak from experience.

"And then I think that to sustain such a society in any place, and under any circumstances, can be done *easily*. There is just one condition upon which I would support my statement. It is this: *One* woman in each place, intelligently convinced, and dead in earnest, who, Miss-Ophelia like, could 'go through a stone wall if *duty* called.' Your president some time since wrote me of plans and methods of working by which every place in a certain region was visited by bands of women who were to inform, instruct, and construct. In our elegant Western phrase, I will bid them 'go for' just one woman at the close of their meeting, — the 'leading' woman in the place, it might be, and then, perhaps not, — some quiet, earnest woman, with determined nature and good common-sense, whose leading qualities may be developed. Sometimes it is the weakest one of all who finally does the work. Nothing, to my mind, succeeds like a determination that can work silently, and wait patiently. Get *one* woman *pledged* to that in every place, and the thing can be done. I repeat, *one woman pledged* in every place."

"THE cause is God's, and he will make it triumph. The Church is his, and she will yet arise and shine. The earth is his, and he will cause it to yield glory to his name." — *Foreign Missionary*.

ARMENIA COLLEGE.

THE Woman's Board of Missions of the Interior, after careful study of the plan of Armenia College, and of the need which it is intended to meet in preparing the Christian men and women of Turkey to carry forward their own missionary work, adopted the following resolution at their meeting of Feb. 16, 1877:—

Resolved, That while we cannot as a Board pledge the contribution of funds towards the endowment of Armenia College at Harpoot, Turkey, we cordially indorse the efforts of Mr. and Mrs. C. H. Wheeler to secure such endowment.

That we pledge them our warmest sympathy and our hearty co-operation in this work.

That we earnestly commend this crowning enterprise of missionary labor to the Christian women of the Interior.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS
OF THE INTERIOR.

FROM JAN. 15, 1877, TO FEB. 15, 1877.

MRS. FRANCIS BRADLEY, TREASURER.

| OHIO BRANCH. | | INDIANA. | |
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| Mrs. M. B. Monroe, Akron, Treas. | | <i>Ft. Wayne.</i> —Aux., | \$9 00 |
| <i>Akron.</i> —Aux., | \$25 00 | <i>Michigan City.</i> —Aux., | 21 50 |
| <i>Cincinnati.</i> —Vine-st. Cong. Ch., | | Total, | \$30 50 |
| Aux., | 50 00 | | |
| <i>Coolville.</i> —Aux., for Ft. Berthold, | 16 68 | | |
| <i>Elyria.</i> —Aux., \$27.04; Young Ladies' Miss. Band, \$47.96, | 75 00 | | |
| <i>Hudson.</i> —Woman's Union Miss. Soc., for Bible-reader in Madura mission, | 10 00 | | |
| <i>Oberlin.</i> —Mrs. L. G. B. Hills, wh., with prev. cont., const. | | | |
| Mrs. E. B. Clark L. M., \$20; | | | |
| Mrs. E. B. Clark, \$5, | 25 00 | | |
| <i>Painesville.</i> —For salary of Miss Parsons, | 179 00 | | |
| <i>Ravenna.</i> —"Seek and Save Soc." (of wh. \$25 for Bible-reader, \$10 for Japan newspaper, and \$27.43 for Miss Collins), \$62.43; Aux., \$24.65, | 87 08 | | |
| <i>Sandusky.</i> —"Missionary Helpers," for Dakota schools, and to const. Mrs. Henry West and Miss Mary Upp L. M.'s, | 50 00 | | |
| <i>Wauseon.</i> —Aux., for Miss Collins, | 10 00 | | |
| Total, | \$527 76 | | |

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| <i>Somerset.</i> — Aux., of wh. \$3 are centennial offerings, | \$15 00 |
| Total, | \$211 00 |

ILLINOIS.

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| <i>Aurora.</i> — 1st Ch., Aux., | \$17 35 |
| <i>Blue Island.</i> — Aux., | 9 25 |
| <i>Canton.</i> — Aux., for Miss Bar- rows's teacher, | 17 25 |
| <i>Champaign.</i> — Aux., for Samo- kov School, | 10 00 |
| <i>Chicago.</i> — Union-Park Ch., Aux., for Miss Rendall's salary, \$105.- 33; Mrs. C. H. Case, for miss'y children, \$10; Mrs. J. L. Pick- ard for miss. children, and to const. Mrs. Horace E. Robin- son, Hyde Park, Mass., L. M. \$25; New-Ring Ch., Aux., for Miss Chapin, \$54.62; 1st Ch., Aux., for Miss Patrick, \$32 10, | 227 05 |
| <i>Danvers.</i> — Aux., | 7 00 |
| <i>Evanston.</i> — Aux., for Miss Por- ter, \$75.70; M. E. G. completes L. M.-ship of Mrs. J. B. Gris- wold, East Hampton, Conn.; "Towel-Hemmers," \$2.65, | 78 35 |
| <i>Geneseo.</i> — Aux. | 35 00 |
| <i>Granville.</i> — Aux., | 12 00 |
| <i>Hoyleton.</i> — Sunday School, | 2 00 |
| <i>Lyonsville.</i> — Aux., | 4 87 |
| <i>Mendon.</i> — Thank-offerings, | 4 00 |
| <i>Moline.</i> — Aux., | 18 00 |
| <i>Ontario.</i> — Cong. Sunday School, for pupil in Miss Chapin's school, | 25 00 |
| <i>Payson.</i> — Aux., | 20 00 |
| <i>Peru.</i> — Aux., | 7 39 |
| <i>Roseville.</i> — Aux., for Samokov School, | 7 00 |
| <i>Waukegan.</i> — Aux., for Bible- reader, near Harpoot, | 6 25 |
| <i>Waverly.</i> — Aux., for Miss Evans, \$42.50; "Earnest Workers," for Marash school, \$10.20, | 52 70 |
| Total, | \$560 46 |

WISCONSIN.

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| <i>Appleton.</i> — Aux., for Miss Whip- ple, \$9; Ledyard's mite-box for Miss Whipple, \$4; Young People's Prayer-Meeting, for miss'y children, \$10, | \$23 00 |
| <i>Beloit.</i> — 1st Ch., Aux., | 35 00 |
| <i>Bristol and Paris.</i> — Aux., | 10 00 |
| <i>Fond du Lac.</i> — Aux., of wh. \$3 are centennial offerings, the remainder for Marash School, | 17 35 |
| <i>Milwaukee.</i> — Spring-st. Cong. Ch., Mission-Band, of wh. \$45 are for school at Akhissar, and with prev. cont. to const. Miss Nellie O'Brien, Miss Sarah | |

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| Warren, and Miss Sarah W. Chapman L. M.'s, | \$50 00 |
| <i>Racine.</i> — Aux., for school at Manissa, | 81 53 |
| <i>Ripon.</i> — Aux., to const. Mrs. E. J. Hammond L. M., | 25 00 |
| <i>Sparta.</i> — Aux., | 21 15 |
| <i>Waukesha.</i> — Aux., of wh. \$7 are from Sunday school, | 24 00 |
| <i>Whitewater.</i> — Aux., of wh. \$5 is from primary class to com- plete share in centennial work, \$10 from Mrs. B. D. Conklin to complete L. M., Mrs. Edson Kellogg, \$1 for Cent. Fund, | 24 25 |
| Total, | \$311 23 |

IOWA.

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| <i>Bowen's Prairie.</i> — Aux., | \$7 00 |
| <i>Davenport.</i> — Aux., for Miss Day, | 25 00 |
| <i>Garner.</i> — Mrs. E. B. Wells, | 4 00 |
| <i>McGregor.</i> — Aux., for Bible- reader near Harpoot, | 7 00 |
| <i>Osage.</i> — Aux., | 5 53 |
| <i>Sabula.</i> — Aux., for Miss Whip- ple, | 10 00 |
| Total, | \$58 53 |

MINNESOTA.

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| <i>Minneapolis.</i> — Helping Hands, | \$16 00 |
| <i>St. Paul.</i> — Aux., for Miss Bar- rows, | 25 00 |
| Total, | \$41 00 |

MISSOURI BRANCH.

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| Mrs. J. H. Drew, St. Louis, Treas. | |
| <i>Cameron.</i> — Aux., | \$8 60 |
| <i>St. Louis.</i> — 1st Cong. Ch., Aux., \$18.40; "Ready Hands," \$40; Pilgrim Ch., Aux., \$2; "Pil- grim Workers," \$10.35, for pu- pil in Bridgman School; Mrs. J. Clark, \$1, | 71 75 |
| Total, | \$80 35 |

DAKOTA.

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| <i>Sioux Falls.</i> — Ready Helpers, | \$6 50 |
| Total, | \$6 50 |

COLORADO.

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| <i>Colorado Springs.</i> — Aux., | \$4 00 |
| Total, | \$4 00 |
| Total, | \$1,831 38 |

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